



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Meeting, things were "mournfully low," "few seemed alive," "great weakness and want of living concern," "religion at a low ebb," and many other such disconsolate expressions. While to Joseph Oxley, who journeyed over the same territory about the same time—"The meetings for the most part have been large, comfortable, and to edification the meeting held fresh and green mostly for six hours." It is impossible to reconcile the saddening experiences of the one with the hopeful expressions of the other except by the differing temperaments of the writers.

This work exhibits the well-known weaknesses of a history written on the co-operative or joint authorship plan, of which we already have too many. Specialists in a narrow field write with fuller information, but this gain is offset by unevenness when several writers try to combine their knowledge. A lack of harmony is conspicuous, in the choice of, and emphasis on, the topics considered, in the matter of repetitions, style, standards of scholarship, the kind of sources used, accuracy of statement, and particularly in the subjective element which plays such a large part in a history of this type. One has only to read the portions written by Professor Jones and those written by the other authors to see frequent illustrations of these points. There is a fair index, but no bibliography, an unfortunate omission. While the work will not take the highest rank, yet it is a most interesting and valuable addition to the religious and culture-history of the American colonies, and a book that will be more widely read, perhaps, than another adhering more closely to the highest historical standards.

M. W. JERNEGAN

THE UNIVERSITY OF CHICAGO

THE RECENT HISTORY OF THE ENGLISH CHURCH

The great history of the English church is at last completed and we believe that all students of history will appreciate the high level of excellence on which the work started out, and the ability and fidelity with which this level has been maintained to the end. The volumes—Parts I and II—of Mr. Cornish¹ are well worthy the honor of closing the series. But it must be recognized that his task was far more difficult than the task of any of the other writers. This is true for two principal reasons. First, it is always hazardous to attempt writing contemporaneous history, because the problems are all in process of solution, and because the historian finds it impossible to detach himself from his age in order

¹ *A History of the English Church in the Nineteenth Century.* Parts I and II. By FRANCIS WARRE CORNISH, M.A. London: MacMillan. x+373 and vii+453 pages. \$4.00.

that he may get the right point of view and a correct perspective. The principal questions in the Church of England in the nineteenth century were burning questions, and the leaders, who were men of great gifts and deep learning with positive convictions, were wide apart, and the wonder is that in the sharp divisions that arose the church could hold together at all. It goes without saying, moreover, that a historian so widely and deeply read as Mr. Cornish would have matured opinions on all these problems.

In the second place, especially after leaving the period of the Oxford movement, our author is pioneering. No one before him has assimilated and given balance and unity to the vast and diversified material that must be worked through before any trustworthy conclusions can be reached.

In all these respects it seems to us that Mr. Cornish has in a remarkable degree disengaged himself, freed himself from bias, seen the strength and weakness of all sides, and shown himself a just judge—or in other words a historian of high excellence. It must be said, too, that the narrative has not been deadened by undigested aggregations of facts. The style is nearly always lively, and the portrayal of personalities—as those of Arnold, Stanley, Tait, Benson—is always superb.

In the thirty-five chapters touching the leading problems of a great ecclesiastical organization in a restless century, such subjects, for example, as "The Evangelicals"; "Ecclesiastical Courts"; "Church Rates and University Tests"; "The Liberal Movement"; "The Oxford Movement"; "The Liberal Reaction"; "The Progress of Ritualism"; "Ritualism and the Law Courts"; "Auricular Confession"—the reader is constantly impressed with the enormity of the author's task.

But all through the century there was not simply Anglicanism with its problems of internal doctrines and administration; there were also Romanism and Nonconformity with which Anglicanism had to deal. We think that Mr. Cornish has been uniformly fair in his recognition of their existence and their claims. He has stated all sides so adequately that the reader is usually in possession of the material out of which to draw his own conclusions. A good example is found in Part II, pp. 280–81, in the chapter on national education where he is discussing the Nonconformist objection to dogmatic teaching. He gives a citation from Mr. Winterbotham's speech, in which he finds an example of Nonconformist "intolerance," and then quotes Dean Church to prove his contention—but in the opinion of the reviewer, judging alone from the citations given, the author fails to make good his charge. But at all events he meant to be fair.

Mr. Cornish everywhere appreciates the difficulty of estimating tendencies—but here and there his own opinion cautiously appears—and it is always very interesting. For example, Part II, p. 425, he refers to the perennial contest between authority and reason—dogma and science. He says: "We cannot say what form the contest will yet take; the future, whether of compromise, comprehension, or toleration, is yet far distant. The present contest looks, in one direction, toward Rome, in the other toward the conclusions of science, which would reduce spiritual phenomena to material terms." On the whole, then, does the present tendency of the Church of England appear to the author to be Romeward? As a churchman and Christian he could not take the second alternative.

J. W. MONCRIEF

THE UNIVERSITY OF CHICAGO

PASTORAL FREEDOM IN GERMANY: LITURGICAL AND DOCTRINAL

Organized with a liturgical public order of worship in the beginning, the Lutheran churches of Germany have always been more or less occupied, and at times disturbed, with the problem of liturgical revision. Every change in theological position and every new program of ecclesiastical adjustment have involved the standing of the existing liturgies. Until the present time liturgical reforms have revolved about points of theological dispute, or have been shaped as elements of party programs. The liturgical question has now reached the stage of calm, non-partisan, scientific consideration. Such is the treatment of the question by Professor Bauer¹ of Heidelberg in a lecture before an association of Evangelical church ministers in the Grand Duchy of Baden, in June, 1911. The lecture is now expanded and published as a volume in a collection of popular treatises in the field of theology and the history of religion.

The author is immediately concerned with the problem of liturgical reform in the Evangelical church of Baden, but he seeks to lift the question out of its local relation and "to represent it in its relation to universal conceptions and principles of liturgical reform, and to discuss problems which enter into every liturgical revision at the present time." The issues now lie between the liturgical forms of the past and the needs of present religious culture; the aspirations of the individual and the

¹ *Die Agendenreform der Gegenwart.* By JOHANNES BAUER. Tübingen: Mohr, 1911. 95 pages. M. 1.80.